B. B. M. A. Society purchased 15 Feb 1876

Registered No. 73 of 1872.

The Bombay Guardian.

VOL. XVIII.—New Series.—No. 51. SATURDAY, FEBRUARY 15, 1873. [Rs. 9 per annum; with Indian Postage Rs. 10-10; to England Rs. 13-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—England has accepted the boundary line laid down by Russia in Central Asia, and the apprehended breach of amity is averted for the present.

—The Bombay Exhibition is to be opened by H. E. the Governor this afternoon.

—The work of conversion still goes on among us, quietly and steadily.. We have heard of about a dozen persons who profess to have found the Saviour since Saturday last, in Bombay and at an out-station.

—The following para. from the *Siam Advertiser* will doubtless travel far and wide:

"On the island of Borneo has been found a certain race of wild creatures, of which kindred varieties have been discovered in the Philippine islands, in Terra del Fuego, and in South America. They walk unusually, almost erect, on two legs, and in that attitude measure about four feet in height. They are dark, wrinkled, and hairy. They construct no habitations, form no families, scarcely associate together, sleep in caves and trees, feed on snakes and vermin, on ants' eggs, and on each other. They cannot be tamed or forced to any labour, and are hunted and shot among the trees like the great gorilla, of which they are a stunted copy. When captured alive, one finds with surprise that their uncouth jabbering sounds like articulate language. They turn up a human face to gaze at their captors, and females show instincts of modesty; and, in fine, these wretched beings are men."

Only one thing is wanting to this, and that is testimony. Where are the witnesses? One of these creatures, if rightly described, would be worth a lac of rupees to any Barnum. When captured alive what is done with them? However, the *Rangoon Times* is quite satisfied with the notice as it stands, and thinks Darwin's Theory is in a fair way of being proved. The proof is about as clear as many that have been adduced on that side.

—A Correspondent of the *Indian Statesman* denies that our Lord said: 'He that believeth not shall be damned,' on the plea that the latter part of Mark's 16th chapter is unauthentic. Though this opinion has been held by some critics, we do not subscribe to it;* but what says the correspondent to the words in John iii.: "He that believeth not is condemned already;" and: "He that believeth not the Son shall not see life; but the wrath of God abideth on him;" and many corresponding passages? We are no admirers of the Athanasian Creed, and shall try to find time soon to show why we are not.

—It is with some regret and some solicitude that we read the announcement of the abdication of King Amadeus, and of the proclamation of a Republic by the Cortes, by a majority of eight to one. With the many unsatisfactory examples of republics in Central and South America, by Latin races, we cannot but fear for the future of Spain. There will be a strong Carlist opposition to the Republic, at the very outset.

—We used to think it a characteristic of Englishmen that they sympathized with the weak in any case of oppression, but the repeated instances in which men carrying guns have been accused of outrages upon defenceless villagers, and have been acquitted, would almost lead us to fear that a change is coming over the character of Englishmen in this respect, at least of Englishmen in India. At the Criminal Sessions of our High Court on Tuesday last, it was shown that a European carrying a double-barrelled gun and sword came to the hut of a cowherd near Dhar and asked for somebody to show him the road to Dhar. The cowherd offered to allow his son to go as soon as he had finished his meal. The prisoner drew his sword, entered the hut, broke the water-vessels, wounded a calf, thrust his sword at one of the men who in his terror had taken refuge on the roof, and finally took a brand and burned the hut down. The jury having heard the evidence, said they had no occasion to retire, and at once gave in a verdict of *not guilty*. His Lordship the Judge, Mr. Justice Bayley, said he did not concur with the verdict, *as there could not be a clearer case of conviction* than the one before him, but as their verdict was unanimous he accepted it and the prisoner was discharged. We know of nothing whatever that so embitters the minds of the Natives, as the failure of justice in cases of this kind. They will soon cease to respect Europeans if they fancy that they are influenced by a miserable feeling of clannishness that hinders them from appreciating the injury suffered by Natives in outrages of this kind. An Englishman's house is his castle, but a Native's hut is simply a hut, a thing to burn down if you are in the mood for it. The hut was valued at Rs. 84, but whatever its value it was quite as much to the poor man as an Englishman's house is to him, and in England the crime of arson is not treated as an insignificant thing. Without reference merely to this particular case, we think it very much to be regretted that there should be among Europeans in India anything like a disposition to despise the Native, that is, the Native pure and simple, the common untaught villager. It is not enough to show a measure of respect to the Native that can talk English; the peasantry are entitled to our consideration. We hear a great deal about self-respect; but the self-respect which we admire is that which will dread above all things any impeachment of our truth and justice. Why, the old Roman was far ahead of us when he could say, *Fiat justitia ruat cœlum.*

—No persons in India are more ready to cry out against Missions and denounce them as failures, than those who manifest in their personal intercourse a contempt for Natives, and who increase the difficulties of the missionary a hundred-fold by persuading the Natives that Christianity is a synonym for pride and haughtiness. There are multitudes of persons called Christians in India who are doing each of them a hundred-fold more to cause the Gospel to be rejected than the most earnest missionary can do to get it accepted; and then these very same persons turn round and mock the poor missionary for his unsuccessful efforts. The missionary is obliged to spend a great deal of his time in battling with the difficulties raised by these nominal Christians, and in endeavouring to show that the Bible does not recognize as Christians any except those who are led by the Spirit of Christ. It is as though a man presented himself to run in a race, and the stewards insisted upon attaching great weights to his limbs and fastening him to a heavy cart while they stood by and ridiculed him for not making more speed. It seems to be thought by certain journalists that the Gospel is bound to make its way against any amount of hindrances of any character soever, and if it does not the fault is all with the missionary. Now what is the Gospel? It is simply an invitation from God to man; and its power consists in the amount of testimony which it furnishes as to the desireableness of that to which men are invited. A king prepares a banquet and sends out his servants to invite people to come to it; but with each servant there goes a large number of persons professing to have been at the banquet and declaring that the less anybody has to do with it the better, at the same time ridiculing the servant and insinuating that he does not himself really believe in the banquet, but invites men because he is paid to do it. What wonder if men should get the idea that they are safer at a distance from the banquet, and should compare it in their own mind with that entertainment to which Mahomed Ali invited the Mamelukes of Egypt that he might destroy them root and branch?

—We acknowledge that we used strong language in speaking of the recent article against Missions in the *Times of India*. But was not there a legitimate cause? We

* Concerning Mark xvi. 9-20, Stier in his Words of Jesus, says: "Few words are needful to establish our conviction that the section is genuine. Reuss decides (appealing to Tischendorf) on the evidence of a pure diplomatic criticism of manuscripts, that this is an addition of a very late period; and Hofmann adheres to this view; but we perfectly agree with Guericke, who has fully settled the question. We appeal to his demonstration, that the external arguments against it are not unconditionally valid, and that much internal evidence is strongly in its favour. The *conclusion* of a gospel with merely the words of the angel, with the report that the women said nothing to any man, with 'they were afraid'—appears to us never to have been the original design of the Evangelist, and Hofmann himself admits the same. Against Greg. Nyss., Euseb. and Jerome, stand Irenæus, who mentions v. 19 as the end of the Gospel of St. Mark, the Peschito and all the old versions. The alleged difference of style is partly not true, and partly to be explained by the recapitulating conciseness of such a conclusion."

should hope that the conductors of that paper, on sober reflection, will see that no terms of condemnation can be too strong for the position therein assumed. We verily believe that India was successively taken from the hands of those who formerly swayed it, because of their unfaithfulness to the trust committed to them in respect to Christianity. The Gospel does not demand state aid, but it demands a free course and liberty to all to become acquainted with it. But the doctrine that we are not to 'insult the understandings of men' by declaring that Jesus Christ is the sole Saviour of men, tends decidedly to close the door against mission efforts, and if acted on would cause the knell of England's supremacy in India to be sounded. Our contemporary says we have done him injustice by overlooking the word 'dogmatically.' But on reading again the paragraph, we do not find that the thing deprecated is any particular way of setting forth the truth, but that which is set forth. "What brings the missionary to other lands to unsettle the faith of the people by propounding a new creed?" This language speaks for itself. The tone of this article is exceptional in the *Times of India*, and the question arises in the minds of many, Is it indicative of a change in the editorial mind, and are we likely to see things of this kind hereafter? We do not at all deny the right of the conductors to express any sentiments regarding Christianity, and we should hope that they would not be deterred by any fear of consequences from speaking against Missions if they believe them to be harmful and wrong in principle. According to their own statement, they have nothing to fear. Four-fifths of their readers, they say, approve of what they have written. Well, we wish they would try to bring them to a better mind. There is an obligation much more sacred than that of not insulting the understandings of men. There are very many Natives who will be delighted if the *Times of India* will publish such an article once or twice a year, and will bear with matter of a different stamp in the intervals as required for the conciliation of others. But there are others who begin to ask the question, Why should we look with calm unconcern on all the monstrous beliefs of this country and reserve all our hostility for those who preach that there is One God, and One Mediator between God and man, the Man Christ Jesus? Why should we gather all our forces to meet the missionary of the Gospel while we are on friendly terms with neighbours who worship devils, or who worship the Maharajahs as incarnations of deity, or who spend large sums in honour of an idol with an elephant's head and pot-belly? How is it that the people of this country never feel that their understandings are insulted by the presentation of any hideous image as an object of worship, but resent so fiercely the offer of salvation through One who gave himself on the Cross for the sins of mankind.

—During rather more than two months there has been preaching in English to Natives acquainted with that tongue, on the Esplanade four days in the week, at the hour when the clerks employed in the numerous offices in the Fort and neighbourhood are returning to their homes; such of them as are disposed stop and listen. Messrs. Norton, Robbins and Shaw of the Methodist Episcopal Mission carry on the preaching, though a number of Christian friends, ladies and gentlemen, are glad to identify themselves with the work, to join in singing, and to bear their own personal testimony to the value of the Gospel and the all-sufficiency of Christ. This testimony, more than anything else, helps to disabuse the minds of the listeners of the idea that Christianity is a mere hereditary religion, and to show them that a change of heart lies in all instances at the basis of a true Christian life. There is sometimes a good deal of rudeness and noisy opposition at these meetings, and we are sorry to say that certain persons make themselves very prominent in the endeavour to hinder the missionaries from being heard; but in a promiscuous open-air audience it is to be expected that those who are least worthy should make themselves most prominent. Generally however the audiences conduct themselves with great propriety, and are evidently desirous of hearing what the missionary has to say for the cause he has at heart. After each open-air meeting there is an in-doors meeting where the Scriptures are read and expounded. At some of these after-meetings there are discussions. In the Native Town, meetings corresponding to the above, except that the preaching is in the vernaculars, are held. Missionaries of different Societies are preaching in the open air in different parts of Bombay. No one can engage in this work without being made to feel how futile and fruitless his utmost endeavours must prove, without power from on high, to carry home the truth to the heart coated in so many folds of error. He is also made to feel that he must be animated by the living spirit of his Master, who teaches him to honour all men and to despise none. What will win them to the Cross is the love of the Cross, and that love must be embodied in those who address them. The true missionary will so love the people he speaks to, that he will gladly lay down his life to give them evidence that Jesus is the Christ, the Saviour of sinners, and worthy of their heart-confidence.

In a communicated article in last week's issue, a friend favoured us with a sketch of some views touching "the Man of Sin" found in a recent number of the Bibliotheca Sacra. These views are very different from those previously expressed by ourselves, and the arguments advanced in their support are not such as to lead us to adopt them.

It is argued that the Man of Sin immediately precedes the coming of Christ; this coming is still future; so that we cannot look for the Man of Sin in any system like the Papacy, which has been so many centuries in existence. But although the Man of Sin is in existence when the Son of Man appears, and is destroyed by the brightness of his advent, it does not follow that his appearance shortly precedes that of Christ. We too maintain that that which we believe to be thus designated by Paul, will be destroyed by the brightness of the Second Advent; but we none the less believe that it will have been in existence many centuries when it is destroyed.

To argue that the Man of Sin must be a single person, because he is spoken of doing personal acts and having personal attributes, is to lose sight of this marked characteristic of the prophetical writings, that they deal very much in symbols and personifications. Witness, in Daniel, the little horn, the king of fierce countenance, the king of the north, and, in Revelation, the false prophet, the bride, the Lamb's wife, &c.

Our own argument has not been met, and we do not think it can be. Two are spoken of: one, the withholder, who needed to be taken out of the way, before the other, the Man of Sin, could be revealed in power. Between the apostle's time and the appearing of Christ there were to be but these two. Make them single individuals and, as we remarked, the second advent of Christ would have had to be in the 2nd century at latest. And what is to be specially noted is that the Man of Sin was already in existence, in a sense, though something hindered his revelation. "The mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way." The Withholder was the Emperor of Rome, that is, the succession of Emperors. When the throne was removed to Constantinople, an opportunity was given to the Bishop of Rome to put forth his assumptions, and by slow and stealthy steps to claim for himself a supremacy in the church of Christ like that which the Emperor had exercised over the Roman world.

The exegesis of Rev. xx. 7—9 does not seem to us altogether happy. Satan goes out to deceive the nations, Gog and Magog (all in the accusative), and it does not appear how he can himself be Gog. How to connect that future Gog and Magog, with him who in the days of Paul was hindering their appearance, and was to continue so to do till they came, we perceive not.

The Bombay Guardian.

SATURDAY, FEBRUARY 15, 1873.

MAY WE LOOK FOR MIRACLES?

The Cross is in itself the greatest of all miracles, too great to be believed unless we had the fact of the resurrection to prove it. It is not at all incredible that one Jesus, a good man, the best of men, should thus be put to death; but that one in whom was all the fulness of the Godhead bodily, should allow himself to be done to death in this way by wicked men, should go through the agonies of Gethsemane and the darkness of Calvary, is utterly incredible apart from the Resurrection which is God's testimony to the truth of all that Christ said about himself and his atoning death. The risen Jesus was visible only to his followers of that age; but the fact of the Resurrection is to be made evident to every generation, by the actual exercise of Christ's divine power. If God spared not his only Son, if God consented to that greatest of miracles, that greatest possible violation of Nature's laws, the abnegation for the time of all his powers and prerogatives, letting wicked men have the ascendancy, and scale for the moment even the very throne of the King of kings, why should we stagger at anything whatever in the way of testimony, natural or supernatural, when the object is to attest the death and resurrection of Christ? It was a very small thing comparatively for the sun to stand still at the command of Joshua. God's command is to preach the Gospel to every creature, the glad tidings of the Cross on which Christ tasted death for every man, and his meaning evidently is that men should know and understand and believe what he has done. But if God should be unwilling to give supernatural evidence that Christ is risen from the dead, would not this be to say

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

that Christ's death is inferior in importance to the miracle now demanded? Men need to know assuredly that Christ who was crucified, has all power in heaven and in earth, and is worthy of entire confidence, and in order that they may know this, that power must be revealed in ways that they can recognize. The great reluctance to look to God for miraculous attestation, perhaps is partly owing to the undervaluing of the cross. To know the cross we must know the resurrection. "With great power gave the apostles witness of the resurrection," "signs and wonders being done in the name of the risen Jesus." The evidence of a fact must bear some proportion to the fact. If I do not the works of him that sent me, believe me not, said Jesus; and the same works that were needed to reveal his divine character, to show him to be God manifest in the flesh, or works equally demonstrative of divine power, are needed to show that the Crucified One rose again and is alive for evermore. If our Jesus does not the works of God, believe not any testimony concerning him. Of course no evidence is so satisfactory as experience of his power in our own hearts; but how shall this be available for others?

The enemies of Christ sought to stop the exercise of his power by crucifying him. They would put an end to his miracles, which made his word so effectual with the people. That his hand might no more be stretched out to open the eyes of the blind and cleanse the leprous and make the lame to walk, they nailed them to the cross; his voice must no more reach the dead and call them to life, but must itself be extinguished in death. They did not succeed; for he rose from the dead, ascended on high, poured out his Spirit, and lo and behold! his disciples were found in the temple doing the same works that he had done. But after a while they succeeded in another way; namely, through the unbelief of his disciples; and Christ is to this day shorn of his great and glorious power because the faith to reveal him is not present with his people. Christ is to some extent crucified at this very hour, and his enemies are rejoicing because he has no more power to open the eyes of the blind and raise the dead. The victory which overcometh the world is our faith, which brings in Christ in his completeness and undiminished power. When our faith shall win this victory, then shall be heard the song: "Now is come salvation and strength and the kingdom of our God and the power of his Christ; for the Accuser of our brethren is cast down, which accused them before our God day and night." These were not false accusations; there was, alas! too much ground for them; if they had been false, God would not have heeded them, and even the world would have been able to see their falsity. The victors overcome by the blood of the Lamb and by the word of their testimony.

When our Lord says, "Go preach the Gospel to every creature; he that believeth shall be saved, he that believeth not shall be damned;" he plainly intimates that the condemnation for unbelief is to be because of the sufficiency of evidence accompanying the message. When Moses was commissioned to go down into Egypt and demand the release of the Israelites, it immediately presented itself to his mind that he would be asked for his credentials, for the evidence that he was really from God. "Behold, they will not believe me, they will say, the Lord hath not appeared unto thee." When a king sends an ambassador to treat in his name, he furnishes him with plenary powers, and with credentials fitted to carry conviction of his being thus empowered. If he is sincere in his overtures he will withhold nothing that may be necessary to carry conviction of the genuineness of the offers made. Nothing less than the king's own seal and signet will suffice; the seal of some minister or officer will not suffice; the sovereign himself must affirm the message, and will of course do it, if he really desires its success. In the case of a revolted province, the least doubt with regard to the genuineness of the offer of pardon will cause it to be rejected. God took care that Moses should be accompanied by all those tokens of divine power that the circumstances demanded. We are not told what manifestations of divine power accompanied the preaching of Jonah to the Ninevites; but the parallel drawn between his return from the depths of the sea and our Lord's resurrection, with the results in each case, indicate that the Ninevites were furnished with proof that he had been three days in the belly of a fish; and the story of the gourd shows that he was accompanied by supernatural testimony. Nowhere throughout the Scriptures do we find any record of a message from Jehovah to any people unaccompanied by divine testimony. When Cyrus was to be moved to grant the Jews liberty to return to Palestine from Babylon, he was shown the prophecies of Isaiah in which he was spoken of by name nearly 200 years before. When our Lord commands his disciples to go and preach the glad tidings of salvation, he says: "These signs shall follow (accompany) those that believe; in my name shall they cast out devils, speak with new tongues, take up serpents, heal the sick," etc. We naturally say, It is because of the fulness of testimony that unbelief involves perdition; he that believeth not is damned because the message is shown to be from God by works that God only can do. The disciples themselves would not believe in the Lord's resurrection without something more than the testimony of those who had seen him; when the Lord appears to them, he reproaches them for their unbelief and hardness of heart; but he does not reject them for their unbelief. Everything shows that he is willing that men should have such evidence as the case demands. During his own ministry he said to the people, "If I do not the works of Him that sent me believe me not: the words that I do bear witness of me that the Father hath sent me." Again: "If I had not done among them the works that none other man did, they had not had sin;" implying that as the demand upon their faith was unprecedented, they could not be expected to believe without unprecedented testimony. They would not have been held accountable for the rejection of him, if it had not been for these mighty works that he wrought. Yet the Jews had the testimony of their prophetic Scriptures, and there was all the evidence of his holy life; the Gentiles were not looking for a Messiah, and would stand in special need of divine testimony. The Acts of the Apostles and frequent references in the Epistles, show that the evidence needed was given them. One of the later epistles, the Hebrews, says of the Gospel-preachers that God bore them witness, "both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." The word *gifts* should rather be *distributions*, and the last words refer to this: 'distributions made according to his own will.'

If we had only the Bible we should say at once that God always intended the doctrine of the resurrection of Christ to be proclaimed with testimony corresponding to the fact: a supernatural fact confirmed by supernatural testimony. But there is the history of the church for so many centuries, during which this supernatural fact has been preached with merely natural testimony, or what seems such to men. We become acquainted with Christianity as it is in the world before we become acquainted with it as it is in the Book; and we consequently bring to the study of the Book prepossessions derived from the stubborn facts around us. The world of the unsaved is essentially what it was in the days of the first preachers; the Gospel is the everlasting Gospel; we have the same promises that the first preachers had: the issues now are precisely what they were then, viz., eternal life for those that believe, perdition for those who do not; and it is impossible to suppose that God is less willing to give evidence at this day, to the people of India say, than he was to give it to the Ancient Roman world. He is just as much interested in the salvation of souls as he ever was, and just as ready to acknowledge his true ambassadors now as he was of old. Most of our readers will acknowledge this, will agree with us in the opinion that true preachers of the Gospel now have reason to expect *as much evidence* as accompanied the first preaching of the word. But some of these will say: There is as much evidence; of a different kind it may be, but really as much. Well, we will look at this position, and endeavour to ascertain whether the people of Bombay are in as favourable a position to attain to a recognition of the truth of the Gospel, as the people of Ephesus were.

SOUL-HEALTH.

We meet in a home paper with a series of Communings with God. We suppose these are published as likely to promote in the readers self-acquaintance and the spirit of devotion. The writer takes up different points of obligation, and in every instance finds in himself the exact contrary of what is required. "No sooner do I rise to act, or open my lips to speak, than my best feelings vanish, the unhealed wound of sin in my soul opens afresh." "A straw across my path makes me stumble." "In a thousand ways, more or less subtle, I learn skilfully to disguise the truth." And each meditation closes with a prayer to God for deliverance from the evil acknowledged. Now to many readers these experiences will be regarded as very pious. It seems to them the triumph of grace to make us sensible of our depravity in thought, word, and deed. But the question will arise in the minds of some others, Does God answer these prayers? If he does, how is it that the sins remain to be confessed in the next series of meditations? Does not Christ save his people from their sins? Does his power reach no further than to show them the plague of their own heart? What would be thought of a physician who should be heard exclaiming: "I have been treating this patient now for many months, and I am thankful to say that he is now aware of the dangerous and repul-

sive character of his disease, and does not attempt to cloak it,—at least not when he is alone with me." It is very true that man is unwilling to see himself as he is, morally, and that it is very difficult to bring him to see his nature in the colours in which the Bible describes it. But the special business of the Physician is to heal; and the Glory of Christ is in his power to redeem us from all iniquity. Now this kind of daily inward probing, confession, repenting and praying might go on for ever, and we do not see that the prosecution of it would be very advantageous to any. The suggestion naturally arises in the mind of a third party, What a pity that his prayers could not be answered and a cure effected! Is there no balm in Gilead? Is there no Physician adequate for such maladies? If Christ can do no more for us than show us our inward corruption, are sinners likely to be drawn to the Gospel?

If we look through the four Gospels carefully, we find that the desire to meet with faith was the ruling desire in the mind of Christ as he went about on his mission of mercy. Sometimes when we expect the party to be commended for his humility, or contrition, or love, we are surprised by hearing our Lord say, Son, daughter, great is thy faith; thy faith hath saved thee. Oh ye of little faith, is the reproach addressed to his disciples. The faith that he sought to find, was the faith that enabled the parties to receive from him the healing they stood in need of. What made the tears of the woman that was a sinner to flow was not so much the consciousness of her sins as the consciousness of Christ's forgiving love; that indeed, but this rather; our Lord says to her, Go in peace, thy faith hath saved thee. What the mere consciousness of sin can never do, that the sense of Christ's love can quickly do, namely, overcome sin.

The writer of the Communings we refer to, is in our opinion on a wrong track. He evidently attaches a great deal of importance to introspection, and the more sin he discovers the more he persuades himself that he is led by the Spirit. But the Bible distinctly assures us: Without faith it is impossible to please God. We would recommend him to come to the end of the matter at once; to acknowledge himself utterly bad, and to give up the idea that he can ever make himself any better, by the contemplation or tutoring of his evil heart; file his schedule as a bankrupt with unlimited liabilities and no assets, and by faith, receive Christ for all the demands of his soul; first, for the full and absolute pardon of all his sins; secondly, for his sanctification. Then let him say with Paul, "I live, yet not I, Christ liveth in me; and the life I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Let him get out of the 7th of Romans, where Paul shows the Jew just how much the law can do for a man and where it leaves him, in the middle of a stream, going down with a cry of anguish, let him get out of this by faith in the Deliverer on to the happy sunlit bank of the 8th chapter, where there is no condemnation, and where the believer can commend Christ as a Saviour, to his fellow-men, with some hope of success.

The error that we have pointed out is one that has prevailed very extensively in the Church. Many have been brought up to regard with reverence and admiration these self-depreciating utterances and lamentations, and they find in these the very essence of true religion. But religion is salvation. The best way to show our hatred of a malady is to get cured of it as quickly as possible, and then tell everybody about the cure. We speak with confidence on the subject, having spent long and bitter months in the 7th of Romans. We must know our moral wretchedness and helplessness, before we will avail ourselves of the divine help that is offered; but there is no virtue in going on for ever bemoaning our moral decrepitude when Christ the Physician stands at the door and knocks. Open the door; believe; receive; and then go on abiding in Christ. We are partakers of a divine nature; the Spirit of God leadeth us; and what to ourselves alone, or with the mere letter of the truth to aid us, is impossible, is very easy and simple through Christ.

WHAT IS TRUTH?

Whose daughters ye are. (1 PETER iii. 6.) This passage might be better rendered: Of whom you became children (and are) doers of that which is good, not fearing any terror.

Dwell with them. (7.) The husband is to dwell with the wife. Multitudes of husbands in this country are separated for long terms from their wives. The command here cited may not be absolute, but should certainly be had in remembrance by those who are considering the question of separation.

Be ye all. (8.) In obeying the commandments it will not do for one to wait for the other. The only way for all to obey is for each to obey.

That ye should inherit a blessing. (9.) Come, ye blessed of my Father.

He that will love life. (10.) That wants to have a life worth loving.

Followers. (13.) Imitators of the good one.

Sanctify the Lord God in your hearts. (15.) Let your hearts be the abode of the Holy One, and glorify him by facing unmoved the opposition of men.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. We learn from this that every Christian is bound to live in such a way that men may know the hope that is in him, namely the expectation of being with Christ in glory; and that every Christian must be able to give a reason of the hope that is in him,—in other words, to tell his experience, to declare what God has done for his soul, how he came to the knowledge of Christ as his Saviour. He should be able to refer to the witness of the Spirit within him, and should rejoice to ascribe the change wrought in him not to efforts of his own, but to the power of the Holy Spirit. And he should do all this with meekness and fear; pointing out that he has no ground of confidence in himself, that if he trusted for a moment to his own heart he would be sure to go astray. Many that are called Christians among us are far from being ready to give such an answer; would even resent as an impertinence the inquiry. But when God gives the blessing of forgiveness to a sinner, he gives it on condition that the gift shall be acknowledged; 'if thou wilt confess with thy mouth, as well as believe in thy heart, thou shalt be saved.'

The spirits in prison which sometime were disobedient. (19, 20.) There is hardly a more difficult passage in the Bible than this. Not that anything in the construction of the passage presents any special difficulty; but the trouble is to harmonize the obvious meaning of the passage with our common notions of the teaching of Scriptures. The literal rendering of the above words would be: "The spirits in prison, those having been disobedient formerly." The rendering that best harmonizes with our common views of Scripture teaching, is this: Christ preached (through Noah) to the antediluvian sinners who are now spirits in prison, they having rejected the word; but one would have thought that this idea might have been much more lucidly expressed. If this is the meaning it is strangely expressed. The passage should probably be taken in connection with the 6th verse of the next chapter: "He is ready to judge the quick and the dead: for, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit." On these passages some base the opinion that man's probation does not end here, but that an opportunity of hearing the Gospel will be granted after this life. But Peter does not say "is preached" but "was preached," and both the passages seem to refer to an event now past. And the whole tenor of Scripture language is to the effect that man's probation is concluded. We are to give an account of 'the deeds done *in the body*.' 'The night cometh when no man can work.' 'Now is the day of salvation.' 'It is appointed unto men once to die, and after that the judgment.' In the beginning of this series of papers we spoke of the reference in Genesis vi. to the sons of God, pointing out that this expression in the Old Testament, constantly refers to angels, and that this was the constant interpretation of the early church. When Adam and Eve were driven from Eden, Eden was not at once destroyed; it continued to exist we cannot say how long; we know that there were angels there, for we are told that cherubim with swords of flame guarded the gates lest man might presumptuously enter and seize the fruit of the tree of life. In Peter ii. 4 we read of angels that sinned, in chains of darkness in Tartarus (*ταρταρωσας*), some unknown prison-house, awaiting judgment; and in Jude 6 we read of the angels which left their own habitation. The angels mentioned in Scripture are usually described as having bodies like ours; they are sometimes described as young men (Mark xvi. 5); they ate and drank with Abraham; and what took place when they visited Sodom will be remembered. There is nothing therefore to hinder us from believing that Eden continued on the earth until the flood, and was the abode of angels; and that it stood there as an object of hope, an invitation, and encouragement for man to repent and turn to God; also that it might be seen if angels could win man back to God and eternal life; and that the event only served to show the tremendous and all but omnipotent sway of sin, when the angels instead of recovering man were themselves drawn away by the daughters of men and involved in the sin of mankind. No greater or more awful exhibition of the power of sin was ever given until the Lord of angels, the Son of God, became incarnate and was crucified by wicked men. No wonder then that such an *awful judgment as the Deluge should come upon* a world cursed with such a two-fold apostasy. These fallen spirits, Jude tells us, are reserved in everlasting chains, under darkness, unto the judgment of the great day. Now is there any direct and verbal proof of the opinion we have here ventured to express? There is, and we find it in Jude's very next verse: "Even as Sodom and Gomorrha, and the cities about them, *in like manner* giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Notice the words here italicized, In the Greek it is very emphatic: *τον ομοιον τουτοις τροπον*, IN THE SAME WAY AS THEY, the antecedent of this "they" being "the angels" of v. 6. This settles the matter and shows that the sin of the angels was the sin of fornication and going after strange flesh. Now if we come back to Peter, we see what is meant by the expression "that they might be judged according to men in the flesh, but live according to God in the spirit." They participated with man in the judgment that overtook him at the deluge, being then removed from the earth, and losing the physical life they had here possessed. Jesus went and preached unto the spirits in prison; the gospel was preached also to them that are dead (lit. to the dead). These angels had connected themselves with man, and had involved themselves in man's ruin. Christ took not upon him the nature of angels, but took on him the seed of Abraham. Nevertheless it pleased God that Jesus having made a propitiation for the sin of the world, should offer the benefit of this to those who had belonged to the world in the way we have mentioned, who had been disobedient in the days before the flood, and were now shut up in the (to us unknown) prison of Tartarus. And now perhaps we may see the meaning of Paul's question to the Corinthians: Know ye not that we shall judge angels? And of the verse in 1 Timothy: "God was manifest in the flesh, justified in the Spirit, SEEN OF ANGELS, preached unto the Gentiles, believed on in the world, received up into glory." Notice the parallel between "flesh, spirit and angels" here, and "flesh, spirit and spirits in prison" in 1 Peter. Possibly also that difficult passage in 1 Cor. xi. 10 may be explained by a reference to this interpretation.) (See also Heb. ii.)

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My Dear Sir,—In your issue of the 18th January, in speaking of the increase of Native Converts in India during the last 10 years, you say "Those of the American Board have increased from 7,493 to 8,161, the greater part of these being in Jaffna, Ceylon."

Here is an inaccuracy, as you will readily see by referring to published Reports. According to the Report of the Madura Mission for 1861 the number of Christians then was 6,372. According to the Report of 1871 the number was 6,875, an increase in this Mission of 503, the increase in all the Missions of the A. B. C. F. M. being, if you are correct, 668.

It is not therefore true that the "greater part," either of the whole number of converts, or of those gained during the last 10 years, are in Jaffna.

I call your attention to this, not because it is in itself of any great importance, but because it is important that all published statistics and statements of this kind be *correct*, otherwise they are of no value.

Yours very sincerely,
J. HERRICK.

Tirumangalam, 3rd February 1873.

Notice.

Since the *Bombay Guardian* was re-established in March 1866, (after an interregnum or sleep of seven months) it has paid its own expenses. A year ago last October the subscription was reduced from Rs. 12 to Rs. 9, and the number of subscribers has gradually increased till the receipts are about equal to what they were before. The aim of the *Guardian* is solely and wholly the furtherance of Christ's Gospel in the world, and it may be as well to state distinctly that should any profits accrue they shall be devoted to that cause. The literary work done in connection with it is all done gratuitously, as it has been since 1854. Having made these statements, there appears to be no reason why we should not take such steps as may seem advisable in order to increase the circulation. We announce therefore that the rate of subscription from the 1st proximo will be Rs. 8 per annum, payable in advance yearly, half-yearly or quarterly. Subscriptions already paid will be extended at the rate of one week additional for eight weeks paid. We will send specimen copies to any addresses that may be furnished.

Epitome of News.

Saturday, February 8, 1873.

—"A Japanese Student" writes in a very vigorous style to the *Times* on the subject of Christian Missions in Japan. He thus describes the religion of his own country: "The national religion of Japan differs from every form of Christianity in this essential particular—that its tenets form the basis of the allegiance due from the subject to the sovereign. We hold that the Mikado is of divine descent; and it is by virtue of this descent that he claims loyalty and obedience as his due. Our temples and our acts of worship rest upon this foundation, and are the expressions of this belief; and those who openly dissent from it proclaim by the very fact the relaxation or severance of their allegiance to the government and the law. Hence it is that the profession of a strange religion has long been held in Japan to be an offence punishable by death; and our history teaches us that there has been good reason for so regarding it."

He then refers to the changes that have been brought about by the opening of Japan to other nations, and the introduction of the arts and sciences of the West. He speaks of the vices of Christians, falling into the common error of confounding the spurious with the real; and then proceeds in the following strain: "Those of us who visit the West see much to admire in Christianity; but those who remain at home have often a different experience, founded on many representatives of the religion who come to us both from California and from Europe, and who could well be spared from our seaports. Notwithstanding these people, and notwithstanding that those who stay at home are generally the best exponents of popular feeling, the Japanese will welcome Christianity in many of its forms. They will welcome it as it pervades your literature, your science, and your art, and in every phase in which it tends to promote peace on earth and goodwill among men. But we protest, and protest strongly, against the invasion of our country by missionaries, often ignorant and blundering persons, liable to be imposed upon by every cunningly devised fable which comes to them from pretended converts, and eager to support such converts by all the moral and material forces of the West. Even now the house or the service of the missionary too often becomes a place of refuge for criminals, who are there assisted to escape the punishment due to their crimes. We must protect our soil and our people against the perils incident to such an invasion as this; and we say, in the meanwhile, let the Christians who come among us teach our better classes by their example, and they may thus open to themselves a way for converting our poor by precept."

In other words, Christianity is very good for everything except for salvation! It appears, however, from this letter itself, and from another letter to the *Times* from one who has been a resident in Japan, that "all converts to Christianity were, by the law of the country, criminals, subject to the punishment of death." The latter writer says further: "They (the converts) were thus forced into exile and seclusion, were shunned by their relatives and friends, and looked upon as guilty of far greater misdemeanours than the thieves and other criminals of which he speaks. But remove this condition and tolerate Christianity as Buddhism was tolerated, and there need be no doubt that these objections to its spread will also be removed. Japan has been undergoing such rapid and wonderful change that there need be no surprise if on the return of the Embassy recently in London full freedom of religious conviction was granted to the people."

—The following item of intelligence from a coal-producing country like Great Britain is somewhat ominous: "Coal in the county of Kinross has become so scarce that work in the mills and factories has ceased, and hundreds of hands are thrown out of employment. So little coal is left at the gasworks in the town of Kinross that it is expected to be soon in darkness. All the steam power in the county is stopped. Carts were sent empty from the coal-hills. The colliers are nearly starving. Several of the smaller public works in Kirkcaldy are at a standstill, and, to keep up steam, wood is being burned at one spinning-mill where nearly 400 hands are employed."

—*Englishman:* "Of the 447,601 persons of whom the population of Calcutta last year, according to the census, consisted, 291,194 were returned as Hindus, 133,131 as Muhammadans, 869 as Buddhists, and 21,356 as Christians, while 105 come under other denominations. Turning to the statement of nationalities, we find that there are 3,979 English, 1,028 Irish, 963 Scotch, 62 Welsh, and 1,233 foreign Europeans in Calcutta. Among the English the females are to the males nearly in the proportion of one to two; among the Irish nearly in the proportion of one to four; among the Scotch nearly in the proportion of one to five; and among the Welsh in the proportion of one to sixty-one. There is, in short, only one Welshwoman in all Calcutta! The table of occupations furnishes some striking facts. The number of editors (eighteen), for instance, exceeds that of barristers (sixteen). The members of the bar would, we fancy, rejoice if these figures were true. We have one author in Calcutta and one poet. The paucity of barristers is perhaps less remarkable than that of medical men, of whom we are to believe there are only twenty-five in Calcutta, including apothecaries. At the same time there are nearly eight hundred bill and ship brokers, and one hundred and seventy-eight indigo-brokers. The number of ayahs is four times as large as that of bearers."

—*Friend of India:* "Calcutta must have a new census. The Justices themselves seem to have been as responsible for the failure last year as their clerks, to one of whom they seem to have paid Rs. 10,000 for the discreditable work. The compilation was left to a clerk, and the draft report has 'disappeared.' Yet the body which failed to do its duty in this contemptible way, and has so far vitiated the uniform results of the whole enumeration of Bengal, is highly paid."

Monday, February 10.

—City Mission: "The annual meeting of the City Mission was held in the Town Hall on Friday evening last. The children of the Mission School under the direction of their school-master, Mr Powell, then sang a hymn, after which they were examined in Scripture by the Rev. Mr. Paton. From the Report it appeared that the work of the Mission in the Day School and Refuge had been satisfactory. The house originally occupied in Bellasis Road having been found unsuitable, another one had been taken situated in a lane leading off Grant Road, opposite the Victoria Theatre. There were in the Refuge 6 boys and 5 girls, and in the Day School 20 boys and 8 girls, making a total of 39, those in the Refuge being educated and maintained by the Mission. The expenditure during the year was Rs. 5,245-0-4. To make up this sum the public had contributed Rs. 2,774-12-0. The further amount required had to be made up by the expenditure of last year's cash balance, the interest on the invested funds of the Mission, and, the Committee regretted to say, of Rs. 1,132-7-10 from the reserve fund. Notwithstanding that the subscriptions from the public had increased, as compared with those of the previous year, the Committee regretted to have to state that, unless a still further increase took place, one or other of the branches of mission work must be given up for want of means. Rs. 5,000 per annum was the smallest amount on which the Mission, with its present machinery, could be efficiently maintained.

"The Rev. Dr. Wilson then, in a few well-chosen words, moved the adoption of the Report. In the course of his remarks, the doctor said, speaking of the immense population of Bombay, that, notwithstanding the census returns, he still held the population of the city to be upwards of 700,000. He could show that great numbers of people had absented themselves during the taking of the census, of which far too much had been said, and numbers had gone away to the Native States to avoid having their names taken down.

—*Bombay Gazette:* "A correspondent of a Native paper describes immoralities which are practised, under the cloak of religion and otherwise, by the Bairagi priests of the temple of Beyt, Dwarka, and the writer sees no other way of preventing these immoralities except depriving the priests of the management of the temple."

—"A Khandeish paper, referring to the destitution and distress caused by the late inundations in Khandeish, observes that there are in that district 5,493 families in absolute want of help, either from Government or the charitable public. These families may be divided into two classes, solvent and insolvent. 4,001 are in present need of help, but are solvent, and can repay the money if now given them as a loan. The remaining 1,492 families are absolutely indigent. Each of these distressed families requires a loan or a donation of charity amounting to Rs. 40 at the least. The solvent families, according to this calculation, will require in the aggregate an advance of Rs. 1,60,000, and the insolvent families Rs. 60,000. Government has been asked to advance the amount as a loan."

—*Friend of India:* "The great Educational Despatch of 1854 is at last avenged of its adversaries. Nothing that Lord Northbrook has yet done, or promised to do, equals in importance the emphatic terms in which, adopting Mr. Campbell's words, he tells the Bengalee Baboos, who so easily manufacture a fictitious native opinion that imposes only on the inexperienced, "it is the policy of the Supreme Government and of the Bengal Government to promote and foster all sound education; but it is the wish of both Governments that out of the public money available for educational purposes a larger share than heretofore should be given to the support of elementary education in the villages of Bengal."

—"India has, in our time, seen two wars caused by our own officials' ignorance of the language—the Sonthal Rebellion in 1856, and the outrage of the Mahomed Kheyl Wuzeerees in 1870. We fear little has been done by the officials in Sonthalistan to remedy the evil. On the North-West Frontier officers who pass in Pushtoo or Beloochee are now to receive extra pay of Rs. 100 a month when they pass, and their promotion will not go on till they do so."

—Application has been made to the Political Resident at Aden for a supply of the Socotrine aloe (*Aloe Socotrina*), a medicinal plant belonging to the island of Socotra. It will be a valuable addition to our Indian gardens. We shall have to take Socotra some day." Why?

—It is stated that the military authorities at Poona are said to have dismissed all the native barbers in the camp, and have issued an order to

the effect that the soldiers should shave with their own hands, or, what is better, shave one another.

There are many things besides that soldiers might do with much advantage to themselves and to the State. They might well be employed in great number in building their own barracks, and in making cantonment roads.

—*Indian Mirror; Allahabad, January* 29: "Yesterday the great *Mela* of the Banighat took place with a considerable degree of *Dhoom Dham*. The concourse of people was tremendous, consisting of about one lac and fifty thousand persons of both sexes. These people came from almost all parts of Upper India to bathe in the sacred confluence, and thereby wash away all their sins. The place presented an interesting aspect indeed. In several places you would see crowds proceeding towards the holy water to bathe, with songs of different description and shoutings of joy. On the other side, the iconoclastic missionary was preaching the Gospel with feelings which every religious reformer ought to envy, while in some more secluded places the *sanyasis* were engaged in devotion and divine meditation, unmindful of the passers-by. There was a cloud of dust over the head, presenting to the scene something like a canopy. In fact there was great enthusiasm on all sides in the great national festivity, which takes place once a year. I am told that a poor old woman and a young man were drowned in the confluence. Another person attempted to commit suicide by cutting his throat in the idea of getting to heaven expeditiously. He was detected by the police and made over to the authorities, and I am told he has since expired. The police were a curse to the gathering: instead of protecting the people, they were found beating men unlawfully."

—The *Philadelphia Ledger* gives currency to an announcement that a new engine for propelling street cars has been invented, so compact as to occupy no more space than an ordinary parlour-stove. It is stated that the smoke is consumed, and there is no soot, cinders, or noise. The engine has the power of five horses, and the cars, which are of the usual dimensions, can be controlled, as to stoppage and propulsion, quite as handily as though drawn by horses. The power can be increased at pleasure up to the capacity of a 25 horse power engine, thus enabling it to ascend grades of 400 ft. to the mile. The engineer can "slow up" in the space of 32 ft. when the cars are going at the rate of 25 miles an hour. The engine is placed upon the rear platform, so that the windows can be left open in pleasant weather, without the annoyance of smoke or cinders, while any dust that might be raised is left behind.

Tuesday, February 11.

—*Times of India*: "The first minister of the Church of Scotland Additional Clergy Society, the Rev. Mr. Creig, arrived by last mail, and preached last evening in St. Andrew's Church. He is posted to Meerut, where the Presbyterian congregation has been for two years without a minister.

"The Government of India has at length taken action in the appointment of a successor to the Rev. W. Middleton, and has telegraphed to the home authorities requesting them to appoint a junior chaplain to bring the ecclesiastical establishment of the Church of Scotland in this presidency up to its proper strength. This will give a chaplain to Kurrachee."

—*South of India Observer*: "Several monks have arrived in Octacamund, and taken up their abode at Matoocherry. We hear that it is determined to establish both a Monastery and Nunnery in Ootacamund, in connection with the Roman Catholic Mission."

—The *Saturday Review*, which so often takes the wrong side of Temperance and other questions, has the following sensible remarks: "It is reserved now-a-days for the working man to get drunk in the old way, 'like a lord,' but the other classes, though they bear themselves more discreetly, suffer for their potations in other ways. Brandy and soda, bitter ale, odd glasses of sherry, nips, and pegs, and drams, keep up a perpetual irritation and excitement, which, added to the cares and worries of business and the fatigues of social life, wear out the nerves, and are apt to end in hysteria or paralysis. The doctors, who are aware of the spreading evil, might do much to check it, and their duty in the matter was certainly not exhausted by the signing of the declaration of a year ago. The lesson needs to be constantly and emphatically enforced. The evil should be probed to its root in neglect of sanitary and dietetic rules, and the forced pace of social and especially of business life. The attempt to get through ten hours' work in five or six explains in a great measure the craving for stimulants. People, though they have more holidays than they used to have, get less rest, and rest is what they want."

—*Lucknow Witness*: "Special services have been held during the present week in Hindustani in the Methodist Church, Lucknow. A deep religious interest is manifested, and the congregations have been gradually increasing from night to night. Two young men professed conversion on Tuesday evening, and three others on Wednesday evening. We would rejoice greatly to see a genuine revival among the Native Christians of Lucknow. Enough preparatory work has been done, and the time has fully come for an advance movement among the non-Christian people of the city. To do this we only need a flame of revival power to be kindled among those who already bear the name of Christ, and this will, in the natural course of events, soon reach the non-Christian community. We trust our European friends will give their prayers, and active efforts as well, to aid their Native brethren in this work."

—"We are glad to hear of the baptism of thirteen more converts in the Santhal Mission. Inquirers attend in large numbers, but it is only after patient inquiry and a fair trial that adults are admitted to the sacred rite of baptism."

Wednesday, February 12.

—The following, which appeared in the *Gazette of India* of the 8th instant, is a sign of the times: "Captain Henry Scoley Moules, of the General List, Infantry, having failed to pass in the native languages by the Higher Standard, is removed from the service, under the operation of G. G. O. No. 1056, dated the 16th October 1869, subject to the confirmation of the Right Honourable the Secretary of State for India."

—The *Bengal Christian Herald* discusses the lecture delivered last week by Baboo Keshub Chunder Sen on Inspiration, which he defined as God's response to prayer. "Man speaks and man obeys." "We do not," the *Herald* says, "know, of course, what use the Brahmos intend making of this inspiration, but we can safely assert that it will be found as deceitful as regards the settlement of the Brahmic creed as any other they have hitherto fixed upon, and whatever may have been the character of the inspiration of the prophets and apostles of the bygone ages, that character of it does not exist now."

Christian Advocate: "'It might astonish unreflecting persons,' says the London *Telegraph*, 'to know of the prolonged and anxious precautions that have been taken in the preparation of the French metre, which is to be the future standard of international measurement. After long discussion, and debates which turned on the millionth part of a millimetre, the learned men charged with this inquiry by the Academy of Science have reported in favour of the implement actually existing in the archives of Paris. Copies of this standard are to be delicately made, and furnished to the countries which accept it as a common canon. The length of the original is to be taken at the freezing point; the material of the authenticated copies will be composed of mixed platinum and iridium, and they will be constructed out of one and the same ingot. They will be heated for many days at a prodigious temperature, so as to be, as far as possible, proof against subsequent molecular action. Each metre will be stored up in company with extremely sensitive thermometers, specially manufactured and tested; and the divisions upon each rod will be marked with micro-machinery constructed for that particular purpose. This might seem needless care, and no doubt the millionth part of the thousandth of a metre is no great matter to lose or gain, seeing that neither buyer nor seller could possibly be aware of it. But in reality great issues depend upon the utmost attainable accuracy in establishing such a standard; innumerable operations of human life are founded upon it; and such anxious precautions are therefore the very veracity of mechanics, the intellectual conscience of commerce and mensuration.'"

—H. M.'s Troop Ship *Jumna*, which sailed from Portsmouth with troops on the 10th January, arrived in harbour yesterday.

Thursday, February 13.

—*Times of India* Egutpoora correspondent: "I perceive that a correspondent from here, a few days ago, brought to your notice that some surprise was felt by the European inhabitants at the result of the late trial of the Marwarees for the murder in the *gaum*, which resulted in their acquittal; but it would be difficult to find words to convey to you the feeling it has produced upon the *natives*, more especially the caste to which the deceased belonged, who think, in their ignorance, that there is one law for the rich Marwaree, and another for the poor Mhar.

"The Co-operative Society has issued its eleventh half-yearly report; it continues to flourish, and has voted a testimonial of Rs. 400 to its retiring Secretary. This speaks well for a society managed and conducted, during a period of nearly six years, by working men, employés of the G. I. P. Railway. It never fails to pay a good dividend, with a small bonus also, and invariably carries forward something to the reduction of fixed stock."

—We regret to learn from the *Rangoon Times* of the death by drowning of the Rev. E. D. Kelly, of the American Baptist Mission in Burmah. He had been in Burmah for a year only, and had gone in company with the Rev. Mr. Cushing on a tour into Shanland—expecting to spend a season in preaching, and then return to Tounghoo. In travelling along the road Mr. Kelly shot at a waterfowl on a lake, and went into the water to fetch the wounded bird. In returning he somehow sank and was drowned before his Missionary companions or native attendants could render any assistance. This sad event occurred on New Year's Day.

Friday, February 14.

—The trial of Pestonjee Dinshaw and Succaram Raghoba for conspiracy to murder commenced yesterday. The case is one of great interest to the Bombay public. The dreadful poisoning case of the DeGa families, and the mystery in which it is still shrouded, give additional interest to the proceedings of the present trial.

—The Bombay Exhibition of Arts and Manufactures of this country is to be opened tomorrow by the Governor. Many specimens of European work, paintings, pictures, &c. have been sent to the Committee. The whole is said to be the best exhibition of the kind that has yet taken place in this country.

—Deaths last week, 325.

—A committee, composed of the Hon'ble E. C. Bayley, the Rev. Dr. Murray Mitchell, the Hon'ble Dwarkanath Mitter, the Rev. K. M. Banerjee, *Moulvie Abdul Latif Khan Bahadur, the Rev. R.* Jardine, and Messrs. Tawney and Sutcliffe, has been appointed to revise the books now used for examinations for the First Arts, B.A., and M. A. degrees in the Calcutta University.

Selections.

A TOUCHING NARRATIVE.

During the awful gale which broke on the East Coast on the night of the 16th ult., lasting for several days, and causing lamentable destruction of life and property at sea, a fishing-boat was wrecked in our little bay here under circumstances deserving of record. She was one of a large fleet of fishing-boats which were caught in the gale, and had to make for the nearest shelter. About midnight on the 16th she was within a hundred yards or so of the rocky point which provides safe refuge here for the vessels which can weather it and the pier, and in five minutes more she would have been in smooth water, when a succession of terrific seas broke over her. She survived the first, but was swamped with the second, which carried away her mast and sail, and left her a drifting wreck. Under a feeble moonlight she was seen from the pier, as the black hull rose occasionally amid the white surf of the breakers rolling in upon the beach, but, as we have no lifeboat here, nothing could be done to save the crew, whose shouts were heard rising over the roar of the storm, except to have the rocket apparatus ready and waiting at that part of the beach where it was thought she might come on shore.

Her crew consisted of six men, all from the village of St. Monance, not far from this. Of these the master, D.—, and F.—, one of the hands (members of a little Baptist Church in the village), were well known for their piety, and greatly respected. One of the others, A.—, was also a steady and pious young man, and the remainder were men of good character. As soon as the first wave had broken over them and passed, the master warned all of the great danger they were in, expressing a hope that they might all meet in glory if not spared to reach the shore. He and F.—then

cheered one another and their companions with the rich promises of the gospel; no signs of fear appeared among them; their boat was not yet unmanageable, and each man was at his post, calmly facing the worst. At this crisis the voice of F.—rose above the hissing of the winds and waters, singing the well-known hymn

"My Jesus, I love thee, I know thou art mine,"

as joyously as he had been wont to sing it in assemblies of believers on shore, the master and others joining him, till the second wave overwhelmed them, and passed, leaving them all struggling in the water. One by one they reached their boat, clambering upon the upper side of it. The master was pulled up by two others with difficulty in a very exhausted and helpless state. Once more the hymn was raised triumphantly by F.—, but the master was too weak to join him now. The man nearest to him heard him feebly murmuring the chorus

"If ever I loved thee, my Jesus, 'tis now."

and soon after a wave washed both him and F.—from the wreck; the latter was dragged back to it by one of his companions, but the master was seen no more. Five of them were now clinging to the boat, which was frequently under water, rolling through the surf. They could see the pier, and the houses round the bay, but they could not see any preparations made for their rescue, and though at times they raised their voices in shouts which were distinctly heard by people on shore, they knew that no help could reach them, and that their only chance of escape lay in their surviving till the boat might be stranded, a very forlorn hope. Through the strength given to him, F.—was enabled to plead for Christ with his companions, with remarkable calmness, singing hymns occasionally, till his voice failed through weakness. Once more some of them were washed off the boat, and A.— was one of these; he had succeeded in saving another man, but was too exhausted to reach the wreck when washed off himself, and he too sunk. After drifting for about an hour and a half the boat grounded on the beach, where a number of men were waiting for her, and by these the survivors were brought on shore in a state of such exhaustion that they had to be carried to a place of shelter. F.—seemed insensible, but, to the amazement of his eager rescuers, was heard faintly murmuring the words of a hymn!

Such is the narrative as it was told to me to-day at St. Monance by one of the survivors, and by personal friends of others of them, so that I have no reason to doubt the accuracy of it. The bodies of the two men who were drowned were washed ashore, and were buried in presence of a large concourse of fishermen, amongst whom the event has created unusual sympathy for the bereaved, and a deep sensation. The master, D.—, left a widow and three children. Young A.—was engaged to be married at the beginning of the year. The prayer of the Lord's people on behalf of the mourners will not be wanting surely on the part of those of them who may read this narrative.

Some months ago D.— declined a situation which was offered to him as missionary to seamen; he has now offered to take it, and his offer has been accepted. Let those whose hearts glow as they read of the grace given to him, which enabled him to sing hymns of rejoicing in presence of the perils through which he passed on the night of 16th ult., entreat that the Lord may spare him to be eminently useful in witnessing for Jesus and winning souls.

Elie, Fife, 24th Dec. R. S. M.

—*The Freeman.*

THE CHURCH OR THE BIBLE.

An esteemed correspondent writes to us concerning our article of Sunday in which we pointed out that the study of the Scriptures seems *never* to lead men into a belief in Romish or High Church doctrines, as follows:—

"If I had time, I would attack your leader of to-day. I wonder on *what* authority the writer holds the collection of writings which he calls the Scriptures to be the word of Almighty God? How knows he that so many books, no more, no less, are God's own message? Is God's arm shortened *now*, that He who spoke through the sacred writers of old time cannot (or, worse, *does* not) teach His Church *now* all truth. If your leader be right, in vain did God the Holy Ghost come personally to Holy Church on Pentecost Day."

The *Anglo-Catholic* put forward the same demands about two months ago, when we answered them all. It simply is not true that we receive the Scriptures as the word of God on the testimony of "the Church," as we then showed. Our correspondent fails to see the real difficulty in the case—the antagonism that exists between Catholic dogmas and the teaching of the Scripture. Were Catholic doctrines simply a *development* of Scripture, as they claim to be, instead of being repugnant to them, there would be no difficulty at all in submitting to the Church. But we are in this position, that we have to choose between conflicting authorities. The Catholic Church affirms one thing, the Bible another. And when we point this out we are told that we do not "understand" the latter. We reply that we understand both or neither. If we are unable to understand the Word of God, how are we better able to understand the traditions of the Church? If we cannot understand St. Paul, why should we be better able to understand Bishop Douglas? St. Paul writes to the Corinthian Church: "I thank God that I baptized none of you, * * * for Christ sent me not to baptize, but to preach the Gospel," and goes on to insist with the utmost earnestness that it was by this preaching the Gospel that the Corinthians and the early Church were saved, and by this only. Eighteen centuries afterwards, Bishop Douglas writes to the Anglican Church that the reason why *Indian Missions* have not been more successful is that the Protestant missionary, instead of preaching "baptism," will insist on "preaching the Gospel." But if St. Paul was right, then Bishop Douglas is wrong. The one says "I thank God that I baptized none of you." The other says, "The preaching of the Gospel is *not* the way to save men; but baptism *is*." Whom then are we to believe, the Apostle or his successor? It is because of this antagonism between "the Church" and "the Bible" that so many dare not follow the former as their guide. For the two authorities are in open conflict: and so conscious is the Church herself of this that she virtually sets up a claim of superior authority to the Scriptures. Were her doctrines really those of Scripture, there would be no difficulty whatever, we say, in the case; but when we find them absolutely repugnant thereto, it is at our peril that we submit to her. "I am the Almighty God: walk before *Me*, and be thou upright," is ever ringing in the ears of the man *who is resolved to follow truth wherever it leads* him. Nor can he forget that "the Church," which existed when the Divine Saviour himself was on the earth, cast even Him out as a deceiver, the Church of that age having made "the Word of God of none effect by their traditions." We are, we fear, in the same case to-day. The whole category of what are called Church doctrines—the Apostolical succession, sacramental grace, eternal torments, purgatory, infallibility, worship of the Saints and Virgin, the Mass, with the Anglican imitations of these doctrines—are as repugnant to the New Testament as were the "traditions of the elders" to the Old in our Lord's days. As there were many sincere and devout believers in tradition then, so are there now, but the fact does not redeem the position in the least. If the tradition holders are right, we simply say that a new Bible is required to make them so. The "Church" doctrine, moreover, concerning the Scriptures themselves, is, it may be feared, tainted with Manicheism, denying the human element in them, as this old heresy did the humanity of the Saviour. Our correspondent has not replied to our request to be referred to any memoir or biography whatever in which it is recorded that its subject became a believer in Church doctrines by studying the Scripture. And if no such record exists—what is the irresistible inference.—*Indian Statesman.*

Miscellany.

—D. in the *Advance*, regarding Mr. Muller of Bristol: "In common with many others, I believe that the success of that man of God, in connection with his faith and prayer, is, according to his own design and request, a lesson taught by the divine Providence to the Christian people of this day, and there are cheering examples of its wholesome effect, as in Dr. Cullis's Institution, and in many private instances. Yet this disparaging sort of comment, not always without a sneer, is heard from so many quarters, and among others from some solicitors who seem to rely more on importunity with man than on importunity with God, that it seems as if they who most need the lesson will be still the last to learn it. Mr. Muller's patience in view of the unbelief of 'believers' is almost as remarkable as his faith in God. But answers may be properly given, though he may not stop to give them, to all such cavils as those quoted, and 'it is really time that *this* sort of talk should stop.' And in the first place Mr. Muller does not decide nor discuss the question whether or how far the success of his Orphan House is 'a miracle or supernatural," except, indeed, as Christianity is above Nature. Whether it be so or not, what he maintains, as fairly shown, is that it has *turned* on *prayer*. If, in order to this effect, a miracle was necessary, he may believe it has been wrought, for we are glad to think he does not yield to the anti-Biblical doubt or fear that hampers many modern Christians concerning all miracles outside of the Bible. If, on the other hand, the divine resources might connect such a result with his prayer through the operation of natural laws not understood by mankind, he is not the less trustful and content. Yet he would claim, and we think every sane man must admit, that his undertaking has not succeeded through the same laws, or laws as generally recognized, as 'Mr. Bonner's *Ledger*.' All that he insists upon is that day by day he has trusted God's promises to pray rather than all other means, and they have not failed him. In the second place, it is true,—true in the letter and in the spirit,—that he has received the sums used 'without applying to individuals for help.' His 'Reports,' which these cavillers say are equivalent to the applications, are not such in any proper sense of the term. What are they? We answer, they are his accounts, answering to a business-man's 'books,' simply showing what sums he has received and what he has done with them, in order that his management and fidelity may be understood. Without them he would be exposed to constant reproach or suspicion. Our benevolent societies publish their 'reports' for the same good reason. Banks are required, at least in some States, at stated seasons, to print in the papers their resources and liabilities, and railroad companies to make their returns. Did any one ever think of calling these reports applications for custom or patronage? In this way these corporations give an account of their stewardship. *Mr. Muller, without being required by law*, does substantially the same thing for substantially the same good reason, and with this further object also, that the faith of others may be encouraged by the results of what they would call his experiment. Now 'honesty is the best policy,' and the better as it is the more open and understood; and there is no doubt that incidentally or indirectly these accounts of his operations have drawn attention and inspired confidence, and then have increased his supplies; nor does he assert or imply anything to the contrary; but it remains no less true that these accounts are in no sense solicitations for supplies. No doubt the sight of his orphan houses and their inmates operates in the same way; are they therefore applications for money? When I hear collecting agents say with a knowing smile that Mr. Muller's Reports are 'the most effective applications' for money, or 'the most thorough advertising of his work,' I am ready to answer with this clincher: *Why don't you depend on the same means?* If he has in *his* way obtained $300,000 the past year, and you really believe this to be his secret, I repeat the question, *Why don't you try it?* Has any one of our benevolent societies raised that amount the past year by their *Reports* alone? Why do you go on asking of men when you say that Mr. Muller raises so much more by merely telling men what he gets by asking of God?"

—"A work for God has been commenced at Gorleston, Great Yarmouth, among the fishermen and their families, by a few working men, who have taken a hall and employed a missionary. The attendance is generally pretty good, and results have been vouchsafed already. Mr. Wilson, the missionary, on the 19th ult. writes:—'Will you kindly ask the readers of *The Latter Rain* to bear me up in prayer in the work, as it is an arduous and often painful one, when visiting those whose husbands or children have been drowned close inshore, which often happens, and thus the unregenerate heart rebels against God, and will not listen to his Word. In this place within two months upwards of twenty poor fellows have found a watery grave from fishing-boats, most of them careless and thoughtless about their eternal interests. This spurs me on in my work, feeling in reality that with these men time is short.'"—*The Latter Rain.*

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

TELEGRAPHIC NEWS.

—*London, Feb. 6th:* Parliament was opened to-day. Her Majesty's speech expresses satisfaction in the maintenance of friendly relations with Foreign Powers. It refers to Sir Bartle Frere's mission, and his arrival at Zanzibar, where he had entered into a communication with the Sultan. Allusion is then made to the award of the Emperor of Germany, in favour of America in the San Juan question. Her Majesty thought that the course most befitting the spirit of international friendship and the dignity of the country would be to give immediate execution to the award by evacuating the island. The proceedings of the Geneva Arbitration, which, in consequence of the expulsion of the indirect claims, Government had been enabled to prosecute, having terminated in an award partly abolishing and partly repelling American relevant claims, you will, in due course, be asked to provide for the payment of the award. Acknowledgments are due to the Emperor of Germany, and to the Tribunal at Geneva, for the pains and care taken in the peaceful adjustment of controversies which could not but impede the full prevalence of national good-will, where it is specially desirable. It is hoped shortly to announce the final results of the negotiations, in connection with the new Commercial Treaty, with France, which aim at a more permanent and general provision for resting reciprocal rights on an equal basis. It has been for some years felt by the Governments of Russia and England respectively that it would be conducive to the tranquillity of Central Asia if the two Governments should arrive at an identity of views regarding the line which describes the northern frontier of the dominions of Afghanistan, and accordingly correspondence has passed of which this is the main subject. Its tenor, no less than its object, will, I trust, be approved by public opinion. Papers relating to these subjects have been promised, and will be laid before you. The estimates for the current year have been framed, with a view to efficiency and moderation, in the different establishments under circumstances of inconvenience entailed by the exceptional prices of important commodities. Although the harvest has been somewhat deficient, the condition of the country, as regards trade, commerce, pauperism, and crime, is generally satisfactory. Measures, which have been framed with careful regard to right and conscience, have been promised on the Irish University Education Bill, Supreme Court of Judicature and Appeals, Facilitation of the Transfer of Land, Amendment of the Local Taxation System, Law Reform, Amendment of certain clauses of the Education Act of 1870, and on general Acts relating to Canals and Railways.—In the House of Commons to-night, Mr. Disraeli and Mr. Horsman attacked the conduct of Government in the Alabama question. Mr. Gladstone defended the action of Government, and promised soon to present the correspondence to the House.—A discussion on the Central Asian question took place in the Lords. Earl Granville stated that the recent sensational telegrams were unjustified, and that there was no cause for alarm. The present negotiations with Russia, he said, refer to certain details and arrangements that have been pending since Lord Clarendon was Foreign Minister.—Both Houses agreed to the Address.—The Burmese Embassy bade farewell to Her Majesty at Osborne yesterday.

St. Petersburg, 6th: Herr Kaufmann has left here for Turkestan.

Berlin, 6th: The *National Zeitung* here advocates the annexation by the Russians of the Central Asian countries.

London, 7th: Colonel C. Stewart has been gazetted Colonel of the 11th Hussars, vice Colonel Hagart, transferred to the Colonelcy of the 7th Hussars.—Mr. Torr, a Conservative, has been elected member of Parliament for Liverpool by a majority of 1,912 votes.—The S. S. *Rinaldo* has arrived at Liverpool. She experienced a heavy gale on the voyage, and her master was washed overboard. It is believed that the cargo of the vessel has been damaged.—The troop-ship *Crocodile* left Portsmouth yesterday for India.—Mr. Eastwick will call attention to the affairs of Central Asia in the House of Commons on the 25th inst.

Paris, 7th: M. Thiers, replying to the addresses of seventy French Bishops, declined to intervene for the maintenance of the houses and religious establishments at Rome.—The Committee of Thirty have rejected the request of M. Thiers not to close the sitting of the National Assembly immediately he has spoken, but have agreed to the amendment of M. Thiers giving him a suspensive veto for two months.

London, 8th: The Edinburgh and London Express Trains collided near Durham.—There are prospects of a settlement of the strike in Wales.—The Durham coalowners have consented to an advance of 15 per cent. in their colliers' wages.—The yield of the Yorkshire collieries in January shows a decrease of 12½ per cent. This is partly attributed to the Mines Regulation Act, which prohibits the employment of boys.—The British exports for January amount to £20,298,547, an increase, owing to the increased value of coal and iron. The quantities exported show a decrease.

Paris, 10th: The Committee of Thirty have rejected the proposal of Government respecting a Second Chamber and continuance of executive power during the interval of a dissolution of the Assembly. The whole of the proposal regarding the constitution has, however, been adopted. These decisions are regarded in the light of a decided rupture with M. Thiers, and the resolutions are causing uneasiness in Paris.

London, 10th: It is asserted at Madrid that King Amadeus is disposed to abdicate, in which case he resigns his powers to the Cortes.—The trial of the Galway priests has commenced at Dublin.

Madrid, 10th: King Amadeus informed President Zorilla on Saturday last that he and his family had resolved to abdicate the throne of Spain. The ministers have endeavoured to dissuade him, and King Amadeus has asked for 24 hours to consider. Congress sits permanently at the Institution of the Republicans. The Republicans are active, and the Carlist insurrection is gaining strength in the north of Spain.

Paris, 10th: The Duc de Broglie will present a report to the Assembly on Saturday.

London, 11th: Mr. Bruce has introduced into the House of Commons amended rules allowing an open space in Hyde Park for lawful public meetings. A sharp debate followed thereon. Mr. Ayrton vindicated the conduct of Government, and the question is now considered finally settled.—A destructive earthquake is reported from Samos. The immediate cause of the threatened abdication of King Amadeus is on account of differences between the King and the ministers on a question relating to artillery affairs.—The price of Wallsend coal has risen to 52.—The weather in England is severe.—The Bank of Russia (? Prussia) has reduced its rate of discount to 4 per cent.

Pesth, 11th: The Lower House has introduced a resolution in favour of the expulsion of Jesuits.

Madrid, 11th: King Amadeus has definitively decided to abdicate the throne of Spain. The Spanish Chambers have been constituted into a "Sovereign Cortes," and have unanimously accepted his abdication and proclaimed a republic by 256 against 32 votes.

—*London, 12th:* The official correspondence on the subject of Central Asia has been presented to Prince Gortschakoff, dated the 31st January, stating that the divergences of the two Governments related to Badakshan and Wakhan, which Russia regarded as enjoying a certain independence. Considering, however, the difficulty of establishing facts in all their details, and especially wishing not to give the question an exaggerated importance, Russia does not refuse to accept the boundary line laid down by Earl Granville. as follows: *Firstly.* Badakshan with the dependency of Wakhan from Sirikol on the east to the junction of the Kokcha river with the Oxus forming the northern boundary. *Secondly.* Afghan Turkestan, comprising the districts of Koondooz, Khulum, and Balkh, the northern boundary of which would be the line of the Oxus from its junction with the Kokcha river to the post of Khoja Saleh inclusive. The Ameer to claim nothing on the left bank of the Oxus below Khoja Saleh. *Thirdly.* The internal districts of Aksha (? Akkchu), Seripool, Maimena, Shibbergan, and Andkoo, the latter forming the extreme Afghan frontier possession on the north-west. *Fourthly.* The Western Afghan frontier between the dependency of Herat and Western Afghan. This frontier is considered well known and has been recognized. The despatch concludes by saying that Russia relies upon England to use her influence in inducing Shere Ali to maintain a peaceful attitude and relinquish all measures of aggression.

Madrid, 12th: The Sovereign Cortes have elected a Government with Señor Figueras as Premier, and Señor Castellar Foreign Minister. The others are prominent Republicans. Señor Figueras has expressed a belief that the other Latin nations will imitate Spain. King Amadeus and his family have quitted Madrid.

London, 13th: In the Galway prosecution case, the jury, being unable to agree, were discharged.—Austria has agreed to arbitrate in the Laurium mines question.—An insurrection of natives has broken out at Loanda (*sic*). The Portuguese Government is sending troops there.

Berne, 13th: The Swiss Federal Council has summoned M. Mermillod to resign the Apostolic Vicarship under pain of expulsion from the Pope.

PASSENGERS SAILED.

Per P. and O. Str. *Tanjore, 10th:*

For Southampton.—Mr. and Mrs. Spensley and two infants; Mrs. Staughton and companion; Lieut. S. R. Rawlison; Mr. J. B. Brown; Mr. W. J. Aylmer; Mr. J. Rattray; and Mr. G. Elliot.

For Brindisi.—Mr. Salmon; Mr. W. Earl; Mr. James Reed; and Major J. A. Campbell.

For Venice.—Capt. Cole; Mr. W. Johnson; and Capt. and Mrs. Dickson.

For Aden.—Rev. C. T. and Mrs. Wilson and Mr. Cursetjee Rustomjee.

For Suez.—Mr. S. Narcade de Paru.

Per Str. *Apis, 10th:*

For Trieste.—Mr. Hoerule; Mr. Edward Schmidt; and the Rev. C. Hoebertin.

For Suez.—Mr. Adolf Osenburg and Mr. E. Rohe.

For Port Said.—Mr. and Mrs. John Binder.

Per Str. *Orlando, 10th:*

For Liverpool.—Rev. Mr. and Mrs. Wilson and 3 children; Major and Mrs. Tyndall and 2 children; Mrs. Rule and 5 childre Dr. and Mrs. Eades; Mrs. Macfarlane and 2 infants; Mr. P. Dalzell; Mrs. Jackson and 2 infants; Mr. and Mrs. Wallis; M and Mrs. Walker and child; Miss Walker; Messrs. Hunte Robinson, Randall, Woodside, Dease, and Ashe.

For Suez.—Rev. Mr. Thomas.

Per Str. *Timor, 13th:*

For Liverpool.—Major and Mrs. T. N. Baker, 2 children and one European servant.

PASSENGERS ARRIVED.

Per St. *European, 13th:*

From Liverpool.—Captain and Mrs. Palmer, Bengal Staff Corps; Mr. Edward Palmer; Mr. T. W. Palmer; and Mr. Hugh Jameson.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

HARDING—Feb. 7th, at the American Mission House, Byculla, the wife of the Rev. C. Harding of a son.

MARRIAGES.

GARDNER—CHARTERS—Jan. 30th, at the Presbyterian Church, Surat, by the Rev. Robert Montgomery, Mr. J. R. Gardner to Miss Elizabeth Charters.—No cards.

TATE—BOYCE—Jan. 31st, at Sukkur, Upper Sind, by the Rev. W. J. Pfennell, M.A., John Tate, C.E., P.W.D., to Alice Susan, second daughter of J. H. Boyce, Esq., late Superintendent Engineer, Punjab Government Steam Flotilla.—No cards.

MOORE—MOIR—Feb. 8th, at the Cathedral, Bombay, by the Rev. Ward Maule, Captain C. A. Moore, 2nd Light Cavalry, to Mary Henrietta, eldest daughter of J. F. Moir, Esq.

DEATHS.

BOYLE—Feb. 2nd, at Malta, on her voyage to India, Louisa Catherine, wife of Colonel Boyle, C.B., 89th (Princess Victoria's) Regiment. (By telegram.)

LIMA—Feb. 5th, at Kamptee, Helen Caroline, youngest daughter of the late 2nd Apothecary M. Lima, Madras Medical Establishment, aged 16 years.

BAKER—Feb. 13th, at Boree Bunder, of bronchitis and convulsions, Mabel Lillian Ann, the infant daughter of Mr. E. Baker, Station Master, aged 7 months and 19 days.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.
Ten Years on the Euphrates, by Rev. C. H. Wheeler	3	4
Life of William Marsh, D.D., by his daughter	1	12
Stepping Heavenward	1	6
Our Work in Palestine	2	0
Todd's Lectures	0	8
Yesterday, To-day, and Forever. By E. H. Bickersteth	3	6
Tales of Heroes and Great Men of Old	1	8
Daniel, Statesman and Prophet	1	12
Sunday Evenings at Northcourt, by Sargent	2	0
Pleasant Hours with the Bible, with Key, 2 Series, each	1	4
The Secret of a Happy Life, by Conder	0	12
Pounceford Hall, by Benj. Clarke	2	0
Faith and its Effects, by Mrs. Palmer	0	14
Heavenly Places, by Blackwood	1	2
Our Forest Home	1	4
Across the Sea, by Benj. Clarke	1	2
Italian Pictures, drawn with Pen and Pencil	4	0
Sunday at Home, for 1872	3	8
Leisure Hour for 1872	3	8
Tract Magazine for 1872	0	12
Child's Companion for 1872	0	12
Kind Words, for 1872	1	11
Cottager for 1872	0	12

Depository—Verge of the Esplanade.

BOMBAY MARBLE WORKS.

CHARLES DRURY, PROPRIETOR.

22 PAREL ROAD, BOMBAY.

J. T. T. BROWN & Co.,

UNDERTAKERS, SCULPTORS, &c.,

3, *Bellasis Road, Byculla, and* 1, *Church Gate Street.*

Orders for Funerals promptly carried out.

Tombs, Headstones, Crosses, &c., neatly and carefully executed.

Orders from Out-stations carefully attended to.

Terms Moderate.

HOUSES AT MAHABLESHWAR.

The undersigned has furnished houses at Mahableshwar to let, at Rs. 30 to Rs. 200 a month, from October 1st, 1872, to February 15th, 1873. He will be happy to supply any information required regarding houses at Mahableshwar. His address is Mahableshwar.

PAUL MYATT,

House and Dâk Agent.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.